161 mission, which Tübatulabal visited, may have
[164] drawn on population between 1775-1825 or if, as
SM stated, it did not, epidemics originating at
the mission may have caused early depopulation.
Possibly the population totaled nearer 500 than
300 in aboriginal times.

●165 Causes of depopulation during last 75 years
have been Kernville massacre, 1863 (see Auto-
biography of FP); measles epidemic, 1902; in-
fluenza epidemic, 1918.

131 Territorial boundaries.- Boundaries of Tüba-
311 tulabal and Palagewan territory as defined in
general way by SM, FP extended W of line drawn
from Mt. Whitney along crest of Sierra Nevadas
S to Walker pass and from Walker pass SW along
s. edge of South Fork valley and down Kern r.
gorge to stretch of rapids 1/2 mi. upstream
from w. mouth of gorge. From latter point bound-
ary line extended NE along crest of Greenhorn
mts., past headwaters of Bull Run creek and NE
to Mt. Whitney (fig. 1). The n. two-thirds of
area served chiefly as hunting range; SM could
give few place names in it, never having pene-
[773] trated far into it; in myth (Voegelin, 1935 b,
193) Coyote and Wolf go to Mt. Whitney to hunt.
The s. third of area, in aboriginal times as to-
day, more intimately known and was focus for hu-
man activities.

423 Whether Tübatulabal and Palagewan ever laid
621 claim to definitely bounded subareas not clearly
determined; in all probability did not, as land
ownership, either by individuals or hamlet, band
groups consistently denied by informants. Ex-
amples numerous of members of both bands ranging
in each other's habitat while hunting, fishing,
seed gathering.

101 The Bankalachi SM located ca. 1855 at Poso
131 Flat, which is 12 mi. W of junction of Kern r.
and Erskine creek, and 5 mi. W of Greenhorn mts.
"When I was a boy I visited them there; we had
relatives there. There were lots of Tolowim at
Poso Flat then" (SM). PN located them at Deer
creek. SM's location of Bankalachi is 15 mi. S
of territory Kroeber assigns them at headwaters
of Deer creek, White r., and Poso creek (Hand-
book, 610; pl. 47), but evidently Bankalachi were
shifting about ca. 1850, as Powers says, "the
dwellers on Poso Creek and White River often suf-
fered terribly from (malaria) and, finally, with-
in the American period or very soon before it,
they all removed to a place called Whiskey Flat,
in the more salubrious region of the foothills,
from which they went down to their old home only
once a year, in the spring, to gather food seeds"
(Powers, 363). "Whiskey Flat" was first American
name for Kernville (Pen Pictures, 274), which is
on e. slopes of Greenhorn mts. in Palagewan area;
Powers may be referring to another Whiskey Flat
W of Greenhorn mts., as only a few individual
Bankalachi ever lived E of these mts. among Pala-
gewan, although they often visited Tübatulabal
area to gather piñons (SM, PN).

595 wives of Yokuts man (above) also referred to as
837 wo·'iŝn.

In total of 90 unions, 132 male children born,
163 106 females; 23 females or 22 per cent died be-
165 fore they were of age to marry, 29 males or 22 per cent died before they were of marriageable age. This mortality rate for pre-adults probably too low; checking indicated that, in unions occurring 2, 3 generations back, informants were not always sure of exact number of issue of union, and could not be certain how many children of issue had been born dead, or died in infancy. The 90 unions averaged 2.6 children per marriage; this too is minimum figure, as several of marriages on which average is based are continuing at present time.

587 Levirate, sororate affirmed, but not compulsory; genealogies listing 90 marriages show one occurrence of sororate following death of wife; one of levirate when woman married deceased husband's sister's son; no occurrence of man's marrying deceased wife's brother's daughter. If man wanted to marry widow he did not have to ask leave from any member of her deceased husband's family. If sororate, no price paid for second wife.

591 Residence patrilocal in man's father's house when bride purchased; matrilocal in woman's father's house when no purchase price paid. After first child born husband built own house, not necessarily in same hamlet with his father or his wife's father.

586 Divorce.- Divorces infrequent formerly (SM); if wife left husband, purchase money not refunded by her parents. Of 45 marriages occurring in last 30-40 yrs., 19 were continuing in 1933, 17 had been terminated by death of one spouse, 9, or 20 per cent, had ended in divorce, 5 divorces being between full bloods, 4 between fullblood men or [578] women, white women or men. Of divorces between full bloods, jealousy on part of husband or wife cause for 2; "mean temper," nagging on part of wives, both Owens Valley Paiute women, cause of 2; reason for 5th case unascertained, but was not barrenness; although 3 of foregoing 5 unions barren, lack of children not cited as reason for divorce.

Children of divorced couple remained with mother, who usually returned to her parents' home both in event of divorce or temporary separations from her husband.

602 Kinship taboos.- Man addressed mother-in-law
784 in plural, never in singular; this usage reflected in mythology, where plural is also used to denote frigid politeness, scornfulness (Voegelin, 1935 b, 211, 229, 235). None of other mother-in-law taboos as listed by Gifford (Gifford, 1922, 260) practiced by Tübatulabal; although both men, women treated parents-in-law with respect they were not "bashful" in their presence.

159 The following autobiography was taken in English from FP, her daughter LT interpreting, in 1933. FP gave the autobiography within a space of 2 weeks; a day or so after our last session together she went to Bakersfield for shamanistic treatment; on the return trip she was run over by a car and killed.

When first asked to tell the story of her life, FP demurred, saying she "had never been anywhere, just stayed in the South Fork valley all her life." The autobiography she gave is little more than an outline, which she was beginning to fill in with increasing amounts of detail, however, during the last few days I worked with her.

For the sake of clarity I have arranged the material in chronological order; parts of it were not so dictated. A photograph of FP is given in pl. 1b.

An autobiography of MM, FP's husband's brother's son, the Mike Miranda of the following pages, was obtained in text by Dr. C. F. Voegelin (Voegelin, 1935 b, 223).

I was born about 2 yrs. after the soldiers killed all those Indians over at Kernville (1863); my older brother was still being kept in a cradle then and I was born about 2 yrs. later.

159 My mother used to tell me about the massacre;
173 Jose Chico pulled my father out from those men and the soldiers didn't kill him; he ran away. There was one man who was shot in the eye, but he had power and recovered. Lots of men were killed. The fight started over the Indians' killing other people's cattle; Jose Chico interpreted for the white men and the Indians; he was the man who took my father out. There were 3 men saved when the soldiers shot at the Indians.

159 One man had an amulet, a bearclaw with beads
173 on it. He was running and he got out of breath and dropped that claw; then he was killed. The
751 people found it afterward. If he hadn't lost his power he would have escaped all right. Another man had rattlesnake for his pet. He was badly hurt; his insides were all cut up; when the people saw him after the massacre there was a rattlesnake lying on top of him, and that snake made that man get all right. Rattlesnake was his pet and took care of him. That man's name was hi·ay·ši·l; he was a Monilabal (Yokuts). He got all right again; my father saw him when he was helping bury those dead Indians; he saw that rattlesnake come and help him. PN has a rattlesnake for her pet, too; perhaps she got it from dreaming. She never took jimsonweed, I know.

159 I was born at omomip (no. 6, fig. 11). My
163 mother had 8 children; most of them died before
165 they grew up. Three of my brothers died; all of them are dead now except myself; I am just left, one.

159 When I was a little girl I used to go with my
482 mother to pack wood. She tied a rope over her chest and packed wood on her back; not too heavy
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